1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

caraguatá string, that are used by the Choroti as a protection against arrows (fig. 36), and have mentioned the protective abdominal rawhide belts that they put to the same use.

To many it may sound strange that mail shirts made only from vegetable fibre actually should be able to afford effective protection against arrows and other sharp-pointed, or edged, weapons. Body armour of this kind has, however, been used by many different peoples, and even as early a writer as Homer makes mention of »linen cuirasses».[1] When Herodotus makes a list of the weapons of offence and defence carried by King Xerxes' Assyrian auxiliaries, this list also includes »cuirasses made of linen».[2] Textile armour is, besides, also referred to by several ancient Greek and Roman authors. In the tales of the early history of Rome, we can read of Aulus Cornelius, a leader of Roman horse, how in battle he stripped Lars Tolumnius, the king of Vejentes, of a »linen cuirass» and solemnly dedicated it, among »spolia opima», to Jupiter Feretrius, at his temple on the Capitolium.[3] This, it must be admitted, undoubtedly points to the great esteem in which these defensive weapons must have been held. That the fibre mail shirts of the Choroti form a rather safe protection against the wood-tipped arrows that are generally used on the Chaco, is a circumstance I have already set forth.

Occasionally the Choroti make use of incendiary arrows for the purpose of setting fire to the villages of their enemies. On our way home from the Pilcomayo, in Argentine territory we passed a sugar plantation, to which Indians from different parts of the Chaco had come for work. Two tribes, between whom old enmity existed, had erected temporary villages for themselves near the plantation, and, for some reason or other, the old hostility was kindled into flame, so that it came to open fighting. The owner of the plantation told us that, on the night before our arrival, the Indians had shot incendiary arrows at each other's villages, and that by this means they had managed to set several huts on fire. We could quite believe that the scene then enacted was both terrifying and grand, with the fire-carrying arrows flying about like rockets in the night, whilst the war cries of the Indians made accompaniment to the battle.

[1] Homer (1), epic 2, verse 830.
[2] Herodotus (1), 7: 58–64, p. 471, Lindskog's translation.
[3] Neumann (1), p. 385.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

This Indian practice of setting fire to their enemies' dwellings by shooting arrows has been mentioned as early as the 16th century. Thus Schmidel, for instance, relates how the Indians in the year 1535 set the very town of Buenos Ayres on fire, by their bow-shots, so that the town was burnt to the ground.[1] 726

For choice, the Indians always try to attack their enemies by surprise. When the Indians on the Pilcomayo (Toba, and probably also Choroti) wished to annihilate Crevaux's expedition, by their at first very peaceable and confidence-inspiring demeanour, they succeeded in so completely duping the members of the expedition that the latter did not take the trouble of always going about armed. Then the Indians concluded that the time was ripe for action, and at a preconcerted sign they fell upon the expedition, only one of whose unsuspecting members managed to escape. According to what an old Mataco chief told me, the explorer, Ibarreta, was also treacherously killed by the Indians. Ibarreta was said to have fallen ill whilst staying among Tapiete Indians in the Pilcomayo swamps in the interior of the Chaco, and to have been killed by those Indians in his sleep.

When the Indians of the Chaco are about to embark upon some warlike enterprise, they first get up a festival of drinking and dancing, at which large quantities of algaroba beer are consumed.[2] They paint their bodies [302] black and red, and adorn themselves with plumes and other ornaments; this is, at least partly, done as a preparation for going to fight not only earthly enemies, but also supernatural powers.[3]

The Choroti take their fallen enemies' scalps, and subsequently, on 727 special occasions, hang up the scalps in their villages;[4] they also highly prize the scalp-locks, resembling brooms or shaving-brushes (see figs. 42 and 52), that they obtain from slain foes.

The Chaco Indians sometimes torture their war prisoners. According to what the Bolivian soldiers at Fort Crevaux told me, the way they used to torture their prisoners was as follows. The prisoner was laid flat on his back on the ground, and his hands and feet tied to pegged-down stakes. Dry sticks were placed in a heap on the stomach of the victim,

[1] Schmidel von Straubing (1), p. 33.
[2] Nordenskiöld (13), p. 122.
[3] Karsten (2), p. 36.
[4] Nordenskiöld (13), p. 121 and 122.

2: Nordenskiöld E-5 (1908-1909)1919
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VIII.

Weapons not used, or seldom used, in the Chase.

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The bow and arrow is the most important weapon used by the Chaco Indians here dealt with in their encounters with other Indians or with white men. I have treated of the bow and arrow above. Particular types of arrows that are only used in encounters with men, are not found, with the exception of the *fire-arrow*. The Mataco, and probably also the Choroti when they attack an Indian village, occasionally employ such arrows. With them they set fire to their adversaries' huts. Similar arrows are mentioned by DOBRIZHOFFER[1]) from the Abipone, STADEN[2]) from the Tupinambá, MARTIUS[3]) from the Chavantes, SCHMIDEL[4]) from the Indians at the estuary of the La Plata, BIET[5]) from Indians that lived near the estuary of the Oyápock in Guayna, DU TERTRE[6]) from the Lesser Antilles, and PIZARRO[7]) from Cuzco. Other weapons, not used, or seldom used in the chase, but principally in contests with men, are clubs, knuckle-dusters, lances and bone daggers.

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The *battle-club* has a characteristic shape among the Choroti and Ashluslay. It is short with a clearly marked head.

[1]) p. 359.
[2]) Vol. 1 Caput IIIj; Vol. 2, Caput xxvij.
[3]) p. 270.
[4]) p. 155.
[5]) p. 210.
[6]) Vol. 2, p. 404.
[7]) p. 200.